



## Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact [support@jstor.org](mailto:support@jstor.org).

throws out of consideration one of the two classes of emendations mentioned above.

FRANK E. BRYANT.

*University of Kansas.*

### HROTHULF.

Among the many changes in the last edition of Heyne's *Beowulf*, Ettmüller's long-standing emendation of the lacuna in l. 63, *Ongentheowes wæs*, has at last given place to Kluge's reading, [*Sigeneow wæs Sæw*] *elan cwen*, thus filling the line which with its context stood thus:

*þæm feower bearn forð-gerimed  
in worold wocun, weoroda ræswa  
Heorogar, ond Hroðgar ond Halga til,  
hyrde ic, þæt Elan cwen  
Heaðo-Scilfingas healsgebedda.*

In one respect, at least, this change is an advantage. It omits a name which beyond the fact that it belonged to a Scylfing, alliterated with *Elan*, and was convenient, had no claim to the place it occupied so long. In other respects the case for the new reading is not so clear. It has distinguished authority behind it, and it agrees with the latest attempt to correlate closely the sagas and the *Beowulf*. But there is one respect in which it, like the earlier suggestion of Bugge, [*N. N. wæs On*] *elan cwen*, has one serious defect. Textual emendation, if it is to be of value, must emend the text, and in the present instance, as I think Mr. Bryant demonstrates, these readings emend not the text as we have it but a place in the text concerning which there need be no question at all, as it has neither lacuna nor obscure reading. What is needed is not a correction before but after the word *cwen*.

My attention having been called by Mr. Bryant to the evident scribal error and erasure in the ms., it occurred to me, upon some consideration, that the various emendations which regarded *Elan* as the end of a compound name neglected one important element in the solution of the problem, namely, how the omission came about.

It would seem more natural, in other words, to assume that the mistake came where the ms. shows

that it came, and that it was due to some confusing combination of letters which threw the eye off its regular course. Pursuing this idea I arranged the passage to show this in its most graphic form, thus :

*Heorogar ond Hroðgar  
ond Halga til  
hyrde ic þæt Elan cwen  
.  
Heaðo-scilfingas  
healsgebedda.*

Now, it is evident from this that to any one copying such a series of lines or half lines, whether definitely indicated on the ms. or not, there would be a great danger of skipping one set, and that danger would be much increased if, for any reason, the writer's attention was diverted from the actual business of copying. Such an experience is so common to us all as to need no proof. If we examine the ms. we shall see that this is exactly what occurred. The erasure and rewriting which give the effect of a palimpsest at precisely this point gives the additional opportunity for just this error. It seems, then, in the highest degree probable that the missing name began with another *H*, and that when the scribe again took up his work after correcting his error, he began with the wrong one, continuing with *Heaðo-scylfingas*. Now if we look at the ms. we find the lines divided thus, bearing out this idea exactly :

*Hroðgar ond Halga til hyrde ic þæt Elan cwen  
Heaðo scilfingas healsgebedda.*

If, as I assume, *Hroðulfes wæs* followed *cwen*, it would have come directly under *Hroðgar ond*. In that event precisely the mistake indicated would have occurred in the copy, the eye thrown off by the two *Hroð*-syllables, would have continued with the next, and incorrect *H*-word. The question, immediately arises, granting this explanation of the scribal error to be true, what was this missing name beginning with *H*? or is there one in the poem which could be used in this place? The question is, fortunately, quickly answered. There is one character of much apparent importance but who has previously been assigned a doubtful relationship and one which, but poorly supported as it is by external evidence, is out of accord with other evidence we have concerning

him from the poem *Beowulf* itself. This is Hrothulf, the so-called son of *Halga*, and nephew of Hrothgar. Let us then examine the evidence for and against inserting his name in this place. Besides the passage under discussion, if indeed he properly belongs there, we find three places in the poem where Hrothulf is mentioned by name or implication. These all occur in the description of the feast after the death of Grendel. In ll. 1015-18 we read :

*Bugon þa to bence blæd-agende  
fyllfe gefægon, fægere gefægon  
medo-ful manig magas þara  
swið-hicgende on sele þam hean  
Hroðgar and Hroðulf.*

Again in ll. 1163-66 we find

*þa cwom Wealhþeo forð  
gan under gyldnum beage, þær þa godan twegen  
sæton suhter-gefæderan; þa gyt wæs hiera sib ætgædere  
æghwyle oðrum trywe.*

She addresses the king and in her speech says, ll. 1181-88 :

*Ic minne can  
glædne Hroðulf, þæt he þa geogoðe wile  
arum healdan, gif þu ær þonne he  
wine Scyldinga worold oftæst  
wene ic þæt he mid gode gyldan wille  
uncran eafteran gif he þæt eal gemon  
hwæt wit to willan ond to worðmyndum  
umbor wesendum ær arna gefremedon*

Turning from the high seat she went, we are told

*Hwearf þa bi bence þær hyre byre wæron  
Hræðric ond Hroðmund, ond hæleða bearn  
giogoð ætgædere; þær se goda sæt  
Beowulf Geata be þæm gebroðrum twæm.*

From these passages it would appear that Hrothulf was of an age, a station, and a connection with King Hrothgar to entitle him to a place on the high seat above even the King's sons and the distinguished guest. These two good men, it would further appear, were related as *suhter-gefæderan*, and in return for the good will and honor which had been shown him when a youth Wealhþeo expresses the hope that Hrothulf will protect the young sons of Hrothgar, in the event of their father's death. There is here nothing save the usual, and, as I hope to show, inconclusive translation of *suhter-gefæderan* as uncle

and nephew to invalidate the claim of Hrothulf to the hand of Elan, while there is, on the contrary, much to support that idea. It is not probable that the son of Hrothgar's younger brother would be honored with a place by the king himself at the high feast when neither his own sons nor his distinguished guest were so placed, but it is not improbable his brother-in-law might be so honored. It is not probable that the two young sons of Hrothgar would find in the son of their father's younger brother that certainty of protection which the age and position of their uncle would afford. It would be idle to argue that the good will and honor showed to Hrothulf by Hrothgar meant the hand of Elan, but such an idea is certainly consonant with the language used. And beside the accusation of Hrothulf's later treachery toward Hrothgar which has been based on no firmer foundation than the occurrence of the word *gyt* in this passage, the present supposition rises almost to the dignity of proof. But if we insert the name of Hrothulf in this passage, by that act we admit him into the line of the Scyldings. For that there would seem at first sight little excuse save that of the necessity of the argument. But there is, to begin with, no reason why we should not include him among the Scyldings. The genealogy of that family, aside from the immediate ancestry of Beowulf, is obscure, but there is nothing in that genealogy nor in what we know of Hrothulf which in any way invalidates his claim to a place in that line. There are gaps in the genealogy which might well be filled by the name of Hrothulf, and his relationship to Ecgþeo and Wihstan or to Ongenþeo and his descendants would certainly be as clear as their relation to each other, or as the place of Ælfhere among the Scyldings, or Hereric among the Hrethlings. And it might not be too much to suggest that Beowulf's visit to Hrothgar was not wholly unconnected with the presence of his kinsman at the latter's court. The question of epic genealogies brings us to a consideration of the two principal objections to the claims of Hrothulf to this place. The first is that indicated before in the emendation of Sigeneow and Sæwelan, the connection with the sagas, especially with that of Hrolf Kraka. In that appears a character, no less than the hero himself, Hrolf, the son of Helgi,

who has been identified with Hrothulf as his father has been identified with Halga. If Hrolf can be identified with Hrothulf, and Helgi with Halga, if the former can be proved the son of the latter, and both connected with Hrothgar or his Norse prototype, it would seem to offer presumptive evidence that Hrothulf was not the husband of Elan. But the very statement of the case shows that it rests on assumptions, almost or quite incapable of anything like definiteness of proof. It is difficult to push thus far the equating of such shadowy personalities. The exigencies of the epic art, the infinite variations of a story in different hands, the varying stress and differing incident all tend to the blurring of just such detail. In the shadowy land of saga and epic it is not possible to define too closely characters much less relationships, and it is as dangerous as it is a fascinating refinement of critical skill which seeks not merely to identify characters within a poem but to identify them with characters of similar names in other poems. One may instance in this connection the fact that the Hrolf of the saga bears a close resemblance to the character of Beowulf in the epic, while the Beowulf of the former bears no recognizable relation to the hero of the latter. If there were any internal evidence whatever in the Beowulf poem which confirmed the saga we might give that argument more weight, but the single apparent circumstance which seems to support that theory, the translation of the word *suhter-gefaederan* as uncle and nephew can be explained on other, and to my mind, more satisfactory grounds. The word seems to occur in Anglo-Saxon only as the expression of the relationship between Hrothgar and Hrothulf (here and in the corresponding passage in *Widsith*, l. 61). Largely on the analogy of other words of the same class, it has been translated as nephew and uncle and the fact has been fitted to the definition, by the assigning of Hrothulf to the position of the son of Halga, the younger brother of Hrothgar. The first set of such words comprises the three O. E. *suhtriga*, *suhter[i]ga*, and *suhtrian*, used to translate *fratris patruelis*, i. e., 'brother's son, nephew,' even in an adjectival sense, as *His* [Lot's] *suhtrian wif*. They are, however, also used to translate *fratruelis*, i. e., 'cousin.' There are, moreover, a number of related words such as O. E. *sweger*, *swegr*, 'a

mother-in-law,' *swehor*, *sweor*, 'a father-in-law,' i. e., *vetellus*, *socer*, or, more rarely, *consobrinus*, 'a cousin.' More or less closely allied with these we have Goth. *swaihra*, Ger. *Schwieger*, and its innumerable compounds, Lat. *socer*, Span. *suera* and the like. These express a great variety of relationships, father-in-law, mother-in-law, sister-in-law, brother-in-law, uncle, and more rarely, especially in the later forms, nephew or niece and cousin. The explanation of this variation seems to lie behind the mere meaning of the words in our general indefinite use of words expressing relationship. But in this instance there seems to be another and more specific explanation in the fact that, however much they vary among themselves, they all express some sort of a relationship, not that of direct descent, like father, son, grandson, but one which is the product of some external agency, like law or custom, connecting two families, as by marriage, like our "-in-law" or the French *beau-* compounds. In the word under discussion, the second part of the compound would therefore indicate that this connection came through the father, that is, each had the same father but in different ways, the one by blood, the other by marriage, that, as it were, they were fathered-in-law. It is hardly necessary to point out that while it is not claimed this interpretation of the etymology of the word excludes the meaning of uncle and nephew, it offers another explanation which does not confine the connection between Hrothgar and Hrothulf to a relationship by definition, but offers possibility of another solution not so narrowed. One may urge finally, in addition to the necessity of supplying an emendation which fits the location of the lacuna, which explains the presence of that lacuna, and which seems for the reasons above enumerated, preferable to those already suggested, is reasonable in itself and defensible on every ground, certain lesser considerations tending to the same conclusion. These are the improvements in rhythm and alliteration by the insertion of Hrothulf,<sup>1</sup> the fact that neither the

<sup>1</sup> But does the proposed reading really improve the verification of the line? I think not. On the contrary, to assign the alliteration to *hyrde* is to impose upon the poet a violation of the laws of his art. If, for example, the half-line ended with *cwene* (not *Elan cwen*), *hyrde* would carry the first ictus, and *cwene* would carry the second ictus

sense nor the construction of the passage are in any way twisted to an interpretation, and third, the possibility of explaining the passage from within the poem itself, which is certainly preferable to its interpretation from without. Of the only possible objections one rests on the insufficient ground of an arbitrary and inconclusive definition, the other on the shadowy and purely verbal parallel with a Norse saga. Textual emendation is at best more or less indeterminate, but a conclusion which has so much in its favor and so little real objection deserves the consideration of an attempt to explain error without recourse to mere conjecture, to the ignoring of the MS., or the heavy draft on analogies of little provable connection aside from verbal coincidence.

WILBUR C. ABBOTT.

University of Kansas.

#### AN UNNOTICED EDITION OF DRYDEN'S *Virgil*.

In a letter to Tonson (*Prose Works*, ed. Malone : vol. I, pt. II, p. 61 ; *Works*, ed. Scott-Saintsbury, XVIII, 138), Dryden writes :

"I have broken off my studies from *The Conquest of China*, to review Virgil, and bestow'd nine entire days upon him. You may have the printed copy you sent me to-morrow morning, if you will come for it yourself ; for the printer is a beast, and understands nothing I can say to him of correcting the press."

Apparently immediately after the appearance of his subscription *Virgil* in 1697, Dryden made manuscript corrections on the printed sheets and returned them to Tonson as copy for a second edition. This second edition, according to Malone

and the alliteration. If, on the other hand, the substantive (or substantives) at the end furnished syllables capable of two verse-stresses, *hyrde* would descend into the thesis. To scan the half-line as it has been transmitted, the special law for the versification of proper names in Anglo-Saxon (see *Pub. of the Mod. Lang. Ass'n of America*, XIV, 346 f.) must be kept in mind, namely, that the first syllable of a name may be short under the ictus. The first syllable, therefore, of *Elan* is the alliterating syllable (with, of course, an ictus), and the second ictus, completing the rhythm of type B, falls upon *cwen*.—J. W. B.

(*Prose Works*, vol. I, pt. II, p. 62) was published in 1698 ; accordingly Malone dates the above quotation December, 1697.<sup>1</sup> But, so far as I know, this 1698 edition is not mentioned elsewhere, nor can I find any record of any edition of Dryden's *Virgil* between 1697, the date of first publication, and 1709, the date of the *third* edition.<sup>2</sup>

Before me are two folio copies of Dryden's *Virgil*, with identical title-pages, dated 1697. One<sup>3</sup> is printed on stout paper, with wide margin (size of leaf 17½ x 11 inches), the other<sup>4</sup> is on thinner paper, with narrow margin (size of leaf 13¾ x 9). At first sight the volumes seem identical in contents, except that in the large paper folio the prose prefaces and dedications are left unnumbered, while in the smaller they are paged continuously with the poems. A closer inspection, however, shows that the smaller volume really represents the missing second edition of Dryden's *Virgil*. The page of errata in the larger book is here omitted and its directions are embodied in the text. Besides this, there are other important differences in the texts of the two volumes, the result of Dryden's own revision.<sup>5</sup> For example, in the *Dedication of the Æneis* we find in the first edition the following two sentences which are omitted in the second edition :

"I can think of nothing to plead for him, but what I verily believe he thought himself ; which was, that as the Funerals of *Anchises* were solemniz'd in *Sicily*, so those of *Archemorus* should

<sup>1</sup> Malone makes this explanation for the date of the following letter (no. XXIV), which is evidently closely connected with the one from which I have quoted. His reason must have been the same in both cases.

<sup>2</sup> Scott in his *Life of Dryden* (I, 345) merely repeats Malone's statement. In a footnote (XIV, 29) he vaguely refers to a second edition, without giving date.

<sup>3</sup> Lent by courtesy of the Harvard University Library.

<sup>4</sup> Lent by courtesy of the Yale University Library.

<sup>5</sup> Mr. F. B. Dexter kindly writes me that the Yale University Library possesses another copy of Dryden's *Virgil*, which seems identical with that owned by the Harvard Library, with which it agrees in the paging, errata, and some variations of text in regard to which I inquired. The volume is smaller, however, the page measuring only 14½ x 8½ inches. Perhaps the Harvard copy is one of those distributed to the first set of subscribers, who paid five guineas apiece ; and the Yale copy one of those sent to the second set of subscribers, who paid only two guineas apiece. (Malone, vol. I, pt. I, 235-236).